A DIRECTORY

For the Publique

VVorship of God

Throughout the Three KINGDOMES

OF

England, Scotland and *Ireland*.

Together with an Ordinance of Parliament for the taking away of the Book

OF

COMMON-PRAYER:

AND

For eſtabliſhing and obſerving of this preſent *Directory* throughout the Kingdom of *England*, and Dominion of *Wales*.

Die Jovis, 13. Martii. 1644.

ORdered by the Lords and Commons aſſembled in Parliament, That this Ordinance, *and* Directory, *be forthwith printed and publiſhed.*

Joh. Brown, Cleric. Parliamentor. dm.

H. Elſynge, Cler. Parl. D. Com.

LONDON:

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Die Jovis, 13. Martii, 1644.

IT is this day Ordered by the Lords and Commons in Parliament Assembled, That this *Directory*, and Ordinance concerning it, be forthwith Printed and Published; wherein, Mr. *Henry Robrough*, and Mr. *Adoniram Byfield*, the Scribes of the Assembly of Divines, are required to use all possible care and diligence, that it be from time to time faithfully and exactly done. And for preventing of all abuses therein; It is further Ordered, That no Person or Persons whatsoever, shall presume to Print or re-print the same, in any Volume, but only such as shall be appointed and Authorized thereunto by the said Scribes. And that no Person or Persons shall presume to Sell, Barter, or any way to spread or convey any Book, or Copies of the said *Directory*, printed without the appintment aboveſaid, upon pain of forfeiture of the whole Impression, if any such be so Printed, and of all such Books or Copies thereof as shall be offered to Sale, Bartering, or be any other wayes spread abroad. And all and every Person offending in any of the Premises, to be lyable to such further punishment, as the contempt of an Ordinance of Parliament shall deserve.

Jo. Brown, Cleric. Parliamentorum.

H. Elsynge, Cler. Parl. D. Com.

Die Veneris, 3. Januarij, 1644.

An Ordinance of PARLIAMENT, for the taking away of the Book of Common-Prayer, and for the eſtabliſhing and putting in execution of the *Directory* for the publique Worſhip of GOD.

THe Lords and Commons aſſembled in Parliament, taking into ſerious conſideration the manifold Inconveniences that have ariſen by the Book of Common Prayer in this Kingdom, and reſolving, according to their Covenant, to reform Religion according to the Word of God and the Example of the beſt Reformed Churches, Have Conſulted with the Reverend, Pious and Learned Divines, called together to that purpoſe; And do judge it neceſſary that the ſaid Book of Common-Prayer be aboliſhed, and the Directory for the Publique Worſhip of God, herein after mentioned, be eſtabliſhed and obſerved in all the Churches within this Kingdom: Be it therefore Ordained by the Lords and Commons aſſembled in Parliament, That the Statute of the ſecond and third years of King Edward the ſixth, Intituled, The penalty for not uſing Uniformity of Service,

and Administration of Sacraments, &c. And the Statute of the fifth and sixth years of the same King, Intituled, Uniformity of Prayer, and Administration of Sacraments, shall be used in the Church: And so much of the Statute of the first year of Queen Elizabeth, Intituled, There shall be Uniformity of Prayer, and Administration of Sacraments, as concernes the said Book of Common-Prayer, and the Uniformity of Prayer, and Administration of the Sacraments: And so much of the Statute of the fifth year of the same Queen, Intituled, By whose Order, the Bible, and Book of Common-Prayer shall be Translated into the Welch Tongue, as concerns the Book of Common-Prayer: And so much of the Statute of the eighth year of the same Queen, Intituled, All Acts made by any Person since Primo Eliz. for the Consecrating, Investing, &c. of any Archbishop, or Bishop, shall be good, as concerns the said Book; Be, and stand from henceforth Repealed, void, and of none effect to all intents, constructions, and purposes whatsoever; And that the said Book of Common-Prayer, shall not remain, or be from henceforth used in any Church or Chappell, or place of Publique Worship, within the Kingdom of England, or Dominion of Wales; And that the Directory for Publique Worship herein set forth, shall be henceforth used, pursued, and observed, according to the true intent and meaning of this Ordinance, in all Exercises of the Publique Worship of God, in every Congregation, Church, Chappel, and place of Publique Worship within this Kingdom of England, and Dominion of Wales;

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which Directory for the Publique Worship of God, with the Preface thereof followeth. And it is further Ordained by the Authority aforesaid, That there shall be provided at the charge of every Parish or Chappelry in this Realm of England, and Dominion of Wales, a fair Register Book of Velim, to be kept by the Minister and other Officers of the Church: And that the Names of all Children Baptized, and of their Parents, and of the time of their Birth and Baptizing shall be written and set down by the Minister therein; and also the Names of all persons Married there, and the time of their Marriage; and also the Names of all persons Buried in that Parish, and the time of their Death and Burial: And that the said Book shall be shewed by such as keep the same, to all Persons reasonably desiring to search for the Birth, Baptizing, Marriage, or Burial of any person therein Registred, and to take a Copy, or procure a Certificate thereof.

A DIRECTORY *FOR* The Publique Worſhip *OF* GOD In the Three KINGDOMS.

THE PREFACE.

IN the beginning of the Blessed Reformation, our wise and pious Ancestours took care to set forth an Order for Redresse of many things, which they, then, by the Word discovered to be Vain, Erroneous, Superstitious, and Idolatrous in the Publique Worship of God. This occasioned many Godly and Learned men to rejoyce much in the Book of Common-prayer at that time set forth; Because the Masse, and the rest of the Latine Service being removed, the publique worship was celebrated in our own Tongue; many of the Common people also received benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is sealed.

Howbeit, long and sad experience hath made it manifest, That the Leiturgie used in the Church of *England* (notwithstanding all the pains and religious intentions of the Compilers of it) hath proved an offence, not only to many of the godly at home, but also to the Reformed Churches abroad. For, not to speak of urging the Reading of all the Prayers, which very greatly increased the burden of it, the many unprofitable and burdensome Ceremonies, contained in it, have occasioned much mischief, as well by disquieting the Consciences of many Godly Ministers and people, who could not yield unto them, as by depriving them of the Ordinances of God, which they

they might not enjoy without conforming or Subscribing to those Ceremonies. Sundry good Christians have been by means thereof, kept from the Lords Table, and divers able and faithfull Ministers debarred from the exercise of their Ministery (to the endangering of many thousand Souls, in a time of such scarcity of faithfull Pastors) and spoiled of their livelyhood, to the undoing of them and their Families. Prelates and their Faction have laboured to raise the Estimation of it to such an height, as if there were no other worship, or way of Worship of God amongst us, but onely the Service Book; to the great hinderance of the Preaching of the Word, and (in some places, especially of late) to the justling of it out, as unnecessary; or (at best) as far inferiour to the Reading of Common-Prayer, which was made no better then an Idol by many Ignorant and Superstitious people, who pleasing themselves in their presence at that Service, and their Lip-labour in bearing a part in it, have thereby hardned themselves in their ignorance, and carelesnesse of saving knowledge and true piety.

In the meane time Papists boasted, that the Book was a compliance with them in a great part of their Service, and so were not a little confirmed in their Superstition and Idolatry, expecting rather our return to them, then endeavouring the Reformation of themselves: In which expectation they were of late very much encouraged, when, upon the pretended warrantableneſſe of imposing of the former Ceremonies, new ones were daily obtruded upon the Church.

Adde hereunto (which was not foreseen, but since hath come to passe) that the Leiturgie hath been a great means, as on the one hand to make and increase an idle and unedifying Ministery, which contented it selfe with set Formes made to their hands by others, without putting forth them-

themſelves to exerciſe the gift of Prayer, with which our Lord *Jeſus Chriſt* pleaſeth to furniſh all his Servants whom he calls to that Office: So on the other ſide it hath been (and ever would be, if continued) a matter of endles ſtrife and contention in the Church, and a ſnare both to many godly and faithfull Miniſters, who have been perſecuted and ſilenced upon that occaſion, and to others of hopefull parts, many of which have been, and more ſtill would be, diverted from all thoughts of the Miniſtery to other ſtudies; eſpecially in theſe latter times, wherein God vouchſafeth to his people more and better means for the diſcovery of Errour and Superſtition, and for attaining of knowledge in the Myſteries of godlineſſe, and gifts in Preaching and Prayer.

Upon theſe, and many the like weighty conſiderations, in reference to the whole Book in generall, and becauſe of divers particulars contained in it; not from any love to Novelty, or intention to diſparage our firſt Reformers (of whom we are perſwaded, that, were they now alive, they would joyne with us in this worke, and whom we acknowledge as Excellent Inſtruments raiſed by God to begin the purging and building of his Houſe, and deſire they may be had of us and Poſterity in everlaſting Remembrance, with thankfullneſſe and honour;) but that we may in ſome meaſure anſwer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may ſatisfie our own Conſciences, and anſwer the expectation of other Reformed Churches, and the deſires of many of the godly among our ſelves, and with all give ſome publique Teſtimony of our endeavours for Uniformity in Divine Worſhip, which we have promiſed in our Solemn League and Covenant: We have, after earneſt and frequent calling upon the Name of God, and after much Conſultation, not with

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flesh and blood, but with his holy Word, resolved to lay aside the former Leiturgy, with the many Rites and Ceremonies formerly used in the Worship of God: And have agreed upon this following Directory for all the parts of publique Worship, at Ordinary and Extraordinary times.

Wherein our care hath been to hold forth such things as are of Divine Institution in every Ordinance; and other things we have endeavoured to set forth according to the Rules of Christian Prudence, agreeable to the generall Rules of the Word of God. Our meaning therein being only that the generall heads, the sense and scope of the Prayers and other parts of Publique Worship being known to all, there may be a consent of all the Churches, in those things that contain the substance of the Service and Worship of God; And the Ministers may be hereby directed in their Administrations to keep like soundnesse in Doctrine and Prayer; and may, if need be, have some help and furniture: And yet so, as they become not hereby slothfull and negligent in stirring up the gifts of Christ in them: But, that each one, by meditation, by taking heed to himself and the Flock of God committed to him, and by wise observing the wayes of Divine Providence, may be carefull to furnish his heart and tongue with further, or other materials of Prayer and Exhortation, as shall be needfull upon all occasions.

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DIRECTORY

FOR

Publique Prayer, Reading the Holy Scriptures, Singing of Psalmes, Preaching of the Word, Administration of the Sacraments, and other parts of the Publique Worship of God, Ordinary and Extraordinary.

Of the Assembling of the Congregation, and their Behaviour in the Publique Worship of God.

WHen the Congregation is to meet for Publique Worshi p, the People (having before prepared their hearts thereunto) ought all to come, and joyn therein: not absenting themselves from the Publique Ordinances, through negligence, or upon pretence of private meetings.

Let all enter the Assembly, not irreverently, but in a grave and seemly manner, taking their seates or places without Adoration, or Bowing themselves towards one place or other.

The Congregation being assembled; the Minister, after solemn calling on them to the worshiping of the great name of God, is to begin with prayer;

In all Reverence and Humility acknowledging the incomprehensible Greatnesse and Majesty of the Lord (in whose presence they do then in a speciall manner appear) and their own vilenesse and unworthinesse to approach so near him; with their utter inability of themselves to so great a Worke: And humbly beseeching him for Pardon, Assistance, and Acceptance in the whole Service then to be performed; and for a Blessing on that particular portion of his Word then to be read: and all, in the Name and Mediation of the Lord Iesus Christ.

The Publique Worship being begun, the people are wholly to attend upon it; forbearing to reade any thing, except what the Minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any persons present, or coming in; as also from all gazing, sleeping, and other undecent behaviour, which may disturb the Minister or people, or hinder themselves or others in the service of God.

If any through necessity be hindred from being present at the beginning, they ought not, when they come into the Congregation, to betake themselves to their private Devotions, but reverently to compose themselves to joyn with the Assembly, in that Ordinance of God which is then in hand.

Of Publike Reading of the holy Scriptures.

READing of the Word in the Congregation, being part of the Publique Worship of God, (wherein we acknowledge our dependence upon him, and subjection to him) and one Means sanctified by him for the edifying of his people, is to be performed by the Pastours and Teachers.

Howbeit, such as intend the Ministery, may occasionally both reade the Word, and exercise their gift in Preaching in the Congregation, if allowed by the Presbytery thereunto.

All the Canonicall Books of the Old and New Testament, (but none of those which are commonly called Apocrypha) shall be publiquely read in the vulgar tongue, out of the best allowed Translation, distinctly, that all may hear and understand.

How large a portion shall be read at once, is left to the wisedom of the Minister; But it is convenient, that ordinarily, one Chapter of each Testament be read at every meeting; and sometimes more, where the Chapters be short, or the coherence of matter requireth it.

It is requisite that all the Canonicall Books be read over in order, that the people may be better acquainted with the whole body of the Scriptures: And ordinarily, where the Reading in either Testament endeth on one Lords day, it is to begin the next.

We commend also the more frequent Reading of such Scriptures, as he that readeth shall thinke best for Edification of his Hearers; as the Book of Psalms, and such like.

When the Minister, who readeth, shall judge it necessary to expound any part of what is read, let it not be done untill the whole Chapter or Psalm be ended: and regard is alwaies to be had unto the time, that neither Preaching or other Ordinance be straitned, or rendred tedious. Which Rule is to be observed in all other publike performances.

Beside publique Reading of the holy Scriptures, every person that can reade, is to be exhorted to read the Scriptures privately (and all others that cannot reade, if not disabled by age or otherwise, are likewise to be exhorted to learn to reade) and to have a Bible.

Of Publique Prayer before the Sermon.

AFter Reading of the Word (and ſinging of the Pſalme) the Miniſter who is to Preach, is to endeavour to get his own, and his hearers hearts to be rightly affected with their ſins, that they may all mourne in ſenſe thereof before the Lord, and hunger and thirſt after the Grace of God in Jeſus Chriſt, by proceeding to a more full Confeſſion of Sin with ſhame and holy confuſion of face; and to call upon the Lord to this effect;

To acknowledge our great ſinfulneſſe; First, by reaſon of Original ſin, which (beſide the guilt that makes us liable to everlaſting Damnation) is the ſeed of all other ſins, hath depraved and poyſoned all the faculties and powers of Soul and Body, doth defile our beſt actions, and (were it not reſtrained, or our hearts renewed by Grace) would breake forth into innumerable tranſgreſſions, and greateſt rebellions againſt the Lord, that ever were committed by the vileſt of the ſons of Men. And next, by reaſon of actuall ſins our own ſins, the ſins of Magiſtrates, of Miniſters, and of the whole Nation, unto which we are many waies acceſſary. Which ſins of ours receive many fearfull aggravations, we having broken all the Commandments of the holy, juſt and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned; and that not onely out of Ignorance & Infirmity, but alſo more preſumptuouſly againſt the light of our mindes, checks of our Conſciences, and motions of his own holy Spirit to the contrary, ſo that we have no cloak for our ſins; Yea, not onely deſpiſing the riches of Gods goodneſſe, forbearance, and long-ſuffering, but ſtanding out againſt many invitations and offers of Grace in the Goſpel, not endeavouring as we ought, to receive Chriſt into our hearts by Faith, or to walke worthy of him in our lives.

To bewaile our blindneſſe of minde, hardneſſe of heart, unbelief, impenitency, ſecurity, lukewarmneſſe, barrenneſſe, our not-

endeavouring after mortification and newneſſe of life; nor after the exerciſe of godlineſſe in the power thereof; and that the beſt of us have not ſo ſtedfaſtly walked with God, kept our garments ſo unſpotted, nor been ſo Zealous of his glory, and the good of others, as we ought: And to mourn over ſuch other ſins as the Congregation is particularly guilty of; notwithſtanding the manifold and great mercies of our God, the Love of Chriſt, the Light of the Goſpel, and Reformation of Religion, our own purpoſes, promiſes, vows, ſolemn Covenant, and other ſpeciall obligations to the contrary.

To acknowledge and confeſſe, that, as we are convinced of our guilt; ſo out of a deep ſenſe thereof, we judge our ſelves unworthy of the ſmalleſt benefits, moſt worthy of Gods fierceſt wrath, and of all the Curſes of the Law and heavieſt Judgements inflicted upon the moſt rebellious Sinners; and that he might moſt juſtly take his Kingdom and Goſpel from us, plague us with all ſorts of ſpirituall and temporall judgments in this life, and after caſt us into utter Darkneſſe, in the Lake that burneth with fire and brimſtone, where is weeping and gnaſhing of teeth for evermore.

Notwithſtanding all which, To draw near to the Throne of Grace, encouraging our ſelves with hope of a gracious anſwer of our Prayers, in the riches and all-ſufficiency of that onely one oblation, the ſatisfaction and intreceſſion of the Lord Jeſus Chriſt at the right hand of his Father, and our Father; and in confidence of the exceeding great and precious promiſes of mercy and grace in the new Covenant, through the ſame Mediator thereof, to deprecate the heavy wrath and curſe of God, which we are not able to avoid, or bear; and humbly, and earneſtly to ſupplicate for mercy in the free and full remiſſion of all our ſins, and that onely for the bitter ſufferings and precious merits of that our only Saviour Ieſus Chriſt.

That the Lord would vouchſafe to ſhed abroad his love in our hearts by the holy Ghoſt; ſeal unto us by the ſame Spirit of Adop-

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tion, the full assurance of our Pardon and Reconciliation, comfort all that mourn in Zion, speak peace to the wounded and troubled spirit; and binde up the broken hearted: And as for secure and presumptuous sinners, that he would open their eyes, convince their Consciences, and turn them from darknesse unto light, and from the power of Satan unto God, that they also may receive forgivenesse of sin, and an inheritance among them that are sanctified by Faith in Christ Iesus.

With Remission of sins through the blood of Christ, To pray for sanctification by his Spirit; the Mortification of sin dwelling in, and many times tyrannizing over us, the quickning of our dead spirits with the life of God in Christ, grace to fit and inable us for all duties of conversation, and callings towards God and men, strength against temptations, the sanctified use of blessings and crosses, and perseverance in Faith, and obedience unto the end.

To pray for the propagation of the Gospel and Kingdom of Christ to all Nations, for the conversion of the Iews, the fullnesse of the Gentiles, the fall of Antichrist, and the hastning of the second coming of our Lord; For the deliverance of the distressed Churches abroad from the tyranny of the Antichristian faction, and from the cruel oppressions and blasphemies of the Turk: For the blessing of God upon all the Reformed Churches, especially upon the Churches and Kingdoms of England, Scotland, and Ireland, now more strictly and religiously united in the solemn National League and Covenant, and for our plantations in the remote parts of the world: more particularly, for that Church and Kingdom whereof we are Members, that therein God would establish Peace and Truth, the purity of all his Ordinances, and the power of Godlinesse; prevent and remove heresie, schisme, prophaneneſſe, superstition, security, and unfruitfulnesse under the means of Grace, heal all our rents and divisions, and preserve us from breach of our solemn Covenant.

To pray for all in Authority, especially for the Kings Majesty,

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that God would make him rich in blessings, both in his person and government; establish his Throne in Religion and Righteousnesse, save him from evil Counsell, and make him a blessed and glorious Instrument for the conservation and propagation of the Gospel, for the encouragement and protection of them that do well, the terrour of all that do evil, and the great good of the whole Church, and of all his Kingdoms; For the conversion of the Queen, the Religious education of the Prince, and the rest of the Royall seed; For the comforting of the afflicted Queen of Bohemia, sister to our Soveraign, and for the restitution and establishment of the Illustrious Prince Charles, Elector Palatine of the Rhene, to all his Dominions and Dignities; For a blessing upon the High Court of Parliament, (when sitting in any of these Kingdoms respectively) the Nobility, the subordinate Judges and Magistrates, the Gentry and all the Commonalty; For all Pastours and teachers, that God would fill them with his Spirit, make them exemplarily holy, sober, just, peaceable, and gracious in their lives; sound, faithfull, and powerfull in their Ministery; and follow all their labours with abundance of successe and blessing; and give unto all his people Pastours according to his own heart; For the Universities, and all Schools and Religious seminaries of Church and Common-wealth, that they may flourish more and more in Learning and Piety; For the particular City or Congregation, that God would powre out a blessing upon the Ministery of the Word, Sacraments, and Discipline, upon the Civil Government, and all the severall families and persons therein; For Mercy to the afflicted under any inward or outward distresse; for seasonable weather and fruitfull seasons, as the time may require; For averting the judgements that we either feel or fear, or are liable unto, as Famine, Pestilence, the Sword, and such like.

And, with Confidence of his mercy to his whole Church, and the acceptance of our persons through the merits and mediation of our great High-Priest the Lord Jesus, To professe that it is

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the desire of our soules to have fellowship with God in the reverent and conscionable use of his holy Ordinances; and, to that purpose to pray earnestly for his grace and effectuall assistance to the sanctification of his holy Sabbath, the Lords day, in all the duties thereof, publique and private, both to our selves, and to all other Congregations of his people, according to the riches, and excellency of the Gospel this day celebrated and enjoyed.

And, because we have been unprofitable hearers in times past, and now cannot of our selves receive as we should, the deep things of God, the mysteries of Jesus Christ, which require a spirituall discerning, To pray that the Lord who teacheth to profit, would graciously please to poure out the Spirit of Grace, together with the outward meanes thereof, causing us to attain such a measure of the excellency of the knowledge of Christ Jesus our Lord, and in him, of the things which belong to our peace, that we may account all things but as drosse in comparison of him: And that we, tasting the first fruits of the glory that is to be revealed, may long for a more full and perfect communion with him, that where he is we may be also, and injoy the fulnesse of those joyes and pleasures which are at his right hand for evermore.

More particularly, that God would in speciall manner furnish his Servant (now called to dispense the bread of life unto his houshold (with wisdome, fidelity, Zeale, and utterance, that he may divide the Word of God aright, to every one his portion in evidence and demonstration of the Spirit and power; and that the Lord would circumcise the eares and hearts of the Hearers, to hear, love, and receive with meekneſse the ingrafted Word, which is able to save their souls, make them as good ground to receive in the good seed of the word, and strengthen them against the temptations of Satan, the cares of the World, the hardneſse of their own hearts, and whatsoever else may hinder their profitable and saving hearing; that so Christ may be so formed in them, and live in them, that all

their thoughts may be brought into captivity to the obedience of Christ, and their hearts established in every good word and work for ever.

We judge this to be a convenient Order, in the ordinary publique Prayers; yet so, as the Minister may defer (as in prudence he shall think meet) some part of these Petitions, till after his Sermon, or offer up to God some of the Thanksgivings, hereafter appointed, in his Prayer before his Sermon.

Of the Preaching of the Word.

PReaching of the Word, being the power of God unto Salvation, and one of the greatest and most excellent Works belonging to the Ministery of the Gospel, should be so performed, that the Workman need not be ashamed, but may save himselfe, and those that heare him.

It is presupposed (according to the Rules for Ordination) that the Minister of Christ is in some good measure gifted for so weighty a service, by his skill in the Originall Languages, and in such Arts and Sciences as are handmaids unto Divinity, by his knowledge in the whole body of Theology, but most of all in the holy Scriptures, having his senses and heart exercised in them above the common sort of Beleevers, and by the illumination of Gods Spirit, and other gifts of edification, which, (together with reading and studying of the Word) he ought still to seeke by Prayer, and an humble heart, resolving to admit and receive any truth not yet attained, when ever God shall make it knowne unto him. All which he is to make use of, and improve in his private preparations, before he deliver in publique what he hath provided.

Ordinarily, the subject of his Sermon is to be some Text

of Scripture, holding forth ſome principle or head of Religion; or ſuitable to ſome ſpeciall occaſion emergent; or he may go on in ſome Chapter, Pſalm, or Book of the holy Scripture, as he ſhall ſee fit.

Let the Introduction to his Text be brief and perſpicuous, drawn from the Text it ſelf, or context, or ſome parallel place of generall ſentence of Scripture.

If the Text be long (as in Hiſtories and parables it ſometimes muſt be) let him give a brief ſum of it: if ſhort, a Paraphraſe thereof, if need be: in both, looking diligently to the ſcope of the Text, and pointing at the chief heads and grounds of Doctrine, which he is to raiſe from it.

In Analyſing and dividing his Text, he is to regard more the order of matter, then of words; and neither to burden the memory of the hearers in the beginning, with too many members of Diviſion, nor to trouble their mindes with obſcure termes of Art.

In raiſing Doctrines from the Text, his care ought to be, Firſt, that the matter be the truth of God. Secondly, that it be a truth contained in, or grounded on that Text, that the hearers may diſcern how God teacheth it from thence. Thirdly, that he chiefly inſiſt upon thoſe Doctrines which are principally intended, and make moſt for the edification of the hearers.

The Doctrine is to be expreſſed in plain termes; or if any thing in it need explication, is to be opened, and the conſequence alſo from the Text cleared. The parallel places of Scripture confirming the Doctrine, are rather to be plain and pertinent, then many, and (if need be) ſome what inſiſted upon, and applied to the purpoſe in hand.

The Arguments or Reaſons are to be ſolid; and as much as may be convincing. The illuſtrations of what kinde ſoever, ought to be full of light, and ſuch as may convey the truth into the Hearers heart with ſpirituall delight.

If

If any Doubt, obvious from Scripture, Reason or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the reasons, and discovering and taking away the causes of prejudice and mistake. Otherwise it is not fit to detain the hearers with propounding or answering vain or wicked Cavils, which as they are endles, so the propounding and answering of them doth more hinder then promote edification.

He is not to rest in generall Doctrine, although never so much cleared and confirmed, but to bring it home to speciall Use, by application to his hearers: Which albeit it prove a work of great difficulty to himselfe, requiring much prudence zeal and meditation, and to the naturall and corrupt man, will be very unpleasant: yet he is to endeavour to perform it in such a manner, that his Auditors may feel the Word of God to be quick and powerfull, and a discerner of the thoughts and intents of the heart; and if that any unbeliever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to God.

In the Use of Instruction or Information in the knowledge of some truth, which is a consequence from his Doctrine, he may (when convenient) confirm it by a few firm Arguments from the Text in hand, and other places of Scripture, or from the nature of that common place in Divinity, whereof that truth is a branch.

In Confutation of false Doctrines, he is neither to raise an old Heresie from the grave, nor to mention a blasphemous opinion unnecessarily: But if the people be in danger of an errour, he is to confute it soundly, and endeavour to satisfie their judgements and consciences against all objections.

In Exhorting to Duties, he is, as he seeth cause, to teach also the means that help to the performance of them.

In Dehortation, Reprehension, and publique Admo-

tion (which require ſpeciall wiſdom) let him, as there ſhall be cauſe, not only diſcover the nature and greatneſſe of the ſin, with the miſery attending it, but alſo ſhew the danger his hearers are in to be overtaken and ſurprized by it, together with the Remedies and beſt way to avoid it.

In applying comfort, whether generall againſt all tentations, or particular againſt ſome ſpeciall troubles or terrors, he is carefully to anſwer ſuch obiections, as a troubled heart and afflicted ſpirit may ſuggeſt to the contrary.

It is alſo ſometimes requiſite to give ſome Notes of triall (which is very profitable, eſpecially when performed by able and experienced Miniſters, with circumſpection and prudence, and the Signes clearly grounded on the holy Scripture) whereby the Hearers may be able to examine themſelves, whether they have attained thoſe Graces, and performed thoſe Duties to which he exhorteth, or be guilty of the ſinne reprehended, and in danger of the Judgements threatned, or are ſuch to whom the Conſolations propounded do belong, that accordingly they may be quickned and excited to Duty, humbled for their Wants and Sins, affected with their Danger, and ſtrengthned with Comfort, as their condition upon Examination ſhall require.

And, as hee needeth not alwayes to proſecute every Doctrine which lies in his Text, ſo is he wiſely to make choiſe of ſuch Uſes, as by his reſidence and converſing with his flock, he findeth moſt needfull and ſeaſonable: and, amongſt theſe, ſuch as may moſt draw their ſoules to Chriſt, the fountain of light, holineſſe and comfort.

This Method is not preſcribed as neceſſary for every man, or upon every Text; but only recommended, as being found by experience to be very much bleſſed of God, and very helpfull for the peoples underſtandings and memories.

But

But the servants of Christ, what ever his Method be, is to perform his whole Ministery.

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meaneſt may understand, delivering the truth, not in the enticing words of mans wisdom, but in demonstration of the Spirit and power, left the Crosse of Christ should be made of none effect: Abstaining also from an unprofitable use of unknowne Tongues, strange phrases, and cadences of sounds and words, sparingly citing sentences of Eccleſiasticall, or other humane Writers, ancient or modern, be they never so elegant.

3. Faithfully, looking at the honour of Christ, the conversion, edification and salvation of the people, not at his owne gain or glory: Keeping nothing back which may promote those holy ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meaneſt, or sparing the greateſt in their sins.

4. Wisely, framing all his Doctrines, Exhortations, and especially his Reproofs, in such a manner as may be most likely to prevail, shewing all due respect to each mans person and place, and not mixing his own passion or bitterneſſe.

5. Gravely, as becommeth the word of God, shunning all such gesture, voice and expressions, as may occasion the corruptions of men to dispise him and his Ministry.

6. With loving affection, that the people may see all comming from his godly zeal, and hearty desire to do them good. And,

7. As taught of God, and perswaded in his own heart, that all that he teacheth is the truth of Christ; and walking before his flock as an example to them in it: earneſtly, both in private and publike, recommending his labours to the blessing of God, and watchfully looking to himself and the flock, whereof the Lord hath made him overseer; So

shall the Doctrine of truth be preserved uncorrupt, many soules converted and built up, and himself receive manifold comforts of his labours, even in his life, and afterward the Crown of Glory laid up for him in the world to come.

Where there are more Ministers in a Congregation then one, and they of different gifts, each may more especially apply himself to Doctrine or Exhortation, according to the gift wherein he most excelleth, and as they shall agree between themselves.

Of Prayer after the Sermon.

THe Sermon being ended, the Minister is;

To give thanks for the great love of God in sending his Son Jesus Christ unto us; For the communication of his Holy Spirit; for the light and liberty of the glorious Gospel, and the rich and heavenly Blessings revealed therein, as namely, Election, Vocation, Adoption, Justification, Sanctification, and hope of Glory; For the admirable goodnesse of God in freeing the Land from Antichristian Darknesse and Tyranny, and for all other Nationall Deliverances: For the Reformation of Religion; For the Covenant; and for many Temporall blessings.

To pray for the Continuance of the Gospel, and all Ordinances thereof, in their purity, power and liberty.

To turn the chief and most usefull heads of the Sermon into some few Petitions; and to pray that it may abide in the heart, and bring forth fruit.

To pray for preparation for death and judgement, & watching for the comming of our Lord Jesus Christ. To intreat of God the forgivenesse of the iniquities of our holy things, and the acceptation of our spirituall sacrifice, through the merit & mediation of our great High-Priest & Saviour the Lord Jesus Christ.

And because the Prayer which Christ taught his Disciples

ples is not only a Patern of Prayer, but it self a most comprehensive Prayer, we recommend it also to be used in the Prayers of the Church.

And whereas, at the administration of the Sacraments, the holding publique Fasts and dayes of Thanksgiving, and other speciall occasions, which may afford matter of speciall Petitions and Thanksgivings; It is requisite to expresse somewhat in our puplique Prayers (as at this time, it is our duty to pray for a blessing upon the Assembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament and Kingdom.) Every Minister is herein to apply himself in his Prayer before, or after his Sermon to those occasions; but for the manner, he is left to his liberty as God shall direct and inable him, in piety and wisedom to discharge his duty.

The Prayer ended, let a Psalm be sung, if with conveniency it may be done. After which (unlesse some other Ordinance of Christ that concerneth the Congregation at that time be to follow) let the Minister dismisse the Congregation with a solemn blessing.

THE Administration of the Sacrrments.

And first, Of Baptisme.

Baptisme, As it is not unnecessarily to be delayed, so is it not to be administred in any case by any private person; but by a Minister of Christ, called to be the steward of the Mysteries of God.

Nor is to be administred in private places, or privately, but

but in the place of Publike Worship, and in the face of the Congregation, where the people may most conveniently see and hear; and not in the places where Fonts in the time of Popery were unfitly and superstitiously placed.

The Childe to be Baptized, after notice given to the Minister the day before, is to be presented by the Father, or (in case of his necessary absence) by some Christian friend in his place, professing his earnest desire that the Childe may be Baptized.

Before Baptisme, the Minister is to use some words of Instruction, touching the Institution, Nature, Use and ends of this Sacrament: Shewing,

That it is instituted by our Lord Jesus Christ: That it is a Seale of the Covenant of Grace, of our ingrafting into Christ and of our Union with him, of Remission of sins, Regeneration, Adoption, and Life eternall: That the Water in Baptisme representeth and signifieth, both the Blood of Christ, which taketh away all guilt of sinne, Originall and Actuall; and the sanctifying vertue of the Spirit of Christ, against the Dominion of Sinne, and the Corruption of our sinfull Nature: That Baptizing, or Sprinkling and Washing with water signifieth the cleansing from sinne by the Blood, and for the Merit of Christ, together with the Mortification of Sin, and rising from Sin to newnesse of life, by vertue of the Death and Resurrection of Christ: That the Promise is made to Believers and their seed, and that the seed and posterity of the faithfull born within the Church, have by their birth, interest in the Covenant, and right to the Seale of it, and to the outward Priviledges of the Church, under the Gospel, no lesse then the Children of Abraham in the time of the Old Testament; the Covenant of Grace, for substance being the same, and the Grace of God, and the Consolation of Believers, more plentifull then before: That the Sonne of God admitted little Children into his presence, embracing and blessing them, saying,

For

For of such is the Kingdome of God; That children by Baptisme are solemnly received into the bosome of the visible Church, destinguished from the world, & them that are without, & united with Beleevers; and that all who are baptized in the Name of Christ, do renounce, and by their Baptisme are bound to fight against the Devil, the World & the Flesh: That they are Christians & faederally holy before Baptisme, and therefore are they baptized. That the inward Grace & vertue of Baptisme is not tyed to that very moment of time wherin it is administred, & that the fruit and power thereof reacheth to the whole course of our life; and that outward Baptisme is not so necessary, that through the want thereof the Infant is in danger of Damnation, or the Parents guilty, if they do not contemn or neglect the Ordinance of Christ when and where it may be had.

In these or the like Instructions, the Minister is to use his own libertie, and godly wisdom, as the Ignorance or Errours in the Doctrine of Baptisme, and the Edification of the people shall require.

He is also to admonish all that are present,

To look back to their Baptisme: to repent of their sins against their Covenant with God, to stirre up their faith, to improve & make the right use of their Baptisme; and of the Covenant sealed thereby betwixt God and their soules.

He is to exhort the Parent,

To consider the great mercy of God to him and his childe; To bring up the childe in the Knowledge of the grounds of the Christian Religion, and in the nurture and admonition of the Lord, and to let him know the danger of Gods wrath to himself & and childe, if he be negligent. Requiring his solemn promise for the performance of his duty.

This being done, Prayer is also to be joyned with the word of Institution, for sanctifying the water to this spirituall use, and the Minister is to pray to this or the like effect;

That the Lord who hath not left us as strangers without the

Covenant of promiſe, but called us to the priviledges of his Ordinances, would graciouſly vouchſafe to ſanctifie and bleſſe his own Ordinance of Baptiſme at this time: That he would joyn the inward Baptiſme of his ſpirit with the outward Baptiſme of water; make this Baptiſme to the Infant a Seal of Adoption, Remiſſion of Sin, Regeneration, and Eternall life, and of all other promiſes of the Covenant of Grace: That the childe may be planted into the likeneſſe of the death and Reſurrection of Chriſt, and that the body of Sin being deſtroyed in him, he may ſerve God in newneſſe of life all his daies.

Then the Miniſter is to demand the Name of the Childe, which being told him, he is to ſay (calling the Childe by his Name)

I Baptiſe thee in the Name of the Father, of the Son, and of the Holy Ghoſt.

As he pronounceth theſe words, he is to Baptiſe the childe with water: which for the manner of doing it, is not only lawfull, but ſufficient and moſt expedient to be, by pouring or ſprinkling of the water on the face of the childe, without adding any other Ceremony.

This done, he is to give thankes and pray, to this, or the like purpoſe;

Acknowledging with all thankfulnes, that the Lord is true & faithful in keeping Covenant and mercy; That he is good & gracious, not only in that he numbreth us among his Saints, but is pleaſed alſo to beſtow upon our children this ſingular token and badge of his love in Chriſt: That in his truth and ſpeciall providence, he daily bringeth ſome into the boſome of his Church, to be partakers of his ineſtimable benefits, purchaſed by the blood of his dear Son, for the continuance and increaſe of his Church.

And praying, That the Lord would ſtil continue, and daily confirm more & more this his unſpeakable favor: That he would receive the Infant now Baptized, & ſolemnly entred into the houſhold of faith, into his fatherly tuition and defence, & remember him with the favour that he ſheweth to his people; That if he ſhal

be taken out of this life in his Infancy, the Lord, who is rich in mercy, would be pleaſed to receive him up into glory; & if he live, and attain the yeares of diſcretion, that the Lord would ſo teach him by his Word and Spirit, and make his Baptiſme effectuall to him, and ſo uphold him by his divine power and grace, that by Faith he may prevaile againſt the Devill, the World, and the Fleſh, till in the end he obtaine a full and finall victory, and ſo be kept by the power of God through Faith unto Salvation, through Jeſus Chriſt our Lord.

Of the Celebration of the Communion, or Saerament of the Lords Supper.

THe Communion, or Supper of the Lord is frequently to be Celebrated: But how often, may be conſidered and determined by the Miniſters and other Church-Governours of each Congregation, as they ſhall finde moſt convenient for the comfort and edification of the people committed to their charge. And when it ſhall be adminiſtred, we judge it convenient to be done after the morning Sermon.

The Ignorant and the Scandalous are not fit to receive this Sacrament of the Lords Supper.

Where this Sacrament cannot with conveniency be frequently adminiſtred, it is requiſite that publike warning be given the Sabbath-day before the adminiſtration thereof: and that either then, or on ſome day of that weeke, ſomething concerning that Ordinance, and the due preparation thereunto, and participation thereof be taught, that by the diligent uſe of all means ſanctified of God to that end, both in publique and private, all may come better prepared to that heavenly Feaſt.

When the day is come for adminiſtration, the Miniſter

having ended his Sermon and Prayer, shall make a short Exhortation;

Expressing the inestimable benefit we have by this Sacrament; together with the ends & use thereof: setting forth the great necessity of having our comforts and strength renewed thereby in this our pilgrimage & warfare: How necessary it is that we come unto it with Knowledge, Faith, Repentance, Love, & with hungring and thirsting soules after Christ and his benefits: How great the danger, to eat and drink unworthily.

Next, he is, in the Name of Christ, on the one part, to warn all such as are Ignorant, Scandalous, Profane, or that live in any sin or offence against their knowledge or conscience, that they presume not to come to that holy Table, shewing them, that he that eateth & drinketh unworthily, eateth & drinketh judgement unto himselfe: And on the other part, he is in especiall manner to invite and encourage all that labour under the sence of the burden of their sins and feare of wrath, and desire to reach out unto a greater progresse in Grace then yet they can attain unto, to come to the Lords Table; assuring them, in the same Name, of ease, refreshing and strength to their weake and wearied soules.

After this Exhortation, Warning and Invitation, the Table being before decently covered, and so conveniently placed, that the Communicants may orderly sit about it, or at it; The Minister is to begin the action with sanctifying and blessing the elements of Bread and Wine set before him (the Bread in comely and convenient vessels, so prepared, that being broken by him, and given, it may be distributed amongst the Communicants: The Wine also in large Cups) having first in a few words shewed; That those elements, otherwise common, are now set apart and sanctified to this holy use, by the word of Institution and Prayer.

Let the words of Institution be read out of the Evangelists, or out of the first Epistle of the Apostle *Paul* to the *Corinthians*, ch. 11. ver. 23. *I have received of the Lord*, &c.

to

to the 27 verse, which the Minister may, when he seeth requisite, explain and apply.

Let the Prayer, Thanksgiving, or Blessing of the Bread and Wine, be to this effect;

With humble & hearty acknowledgement of the greatnesse of our misery, from which neither man nor Angel was able to deliver us; and of our great unworthinesse of the least of all Gods mercies; to give thanks to God for all his benefits, & especially for that great benefit of our Redemption, the love of God the Father, the sufferings & merits of the Lord Jesus Christ the Son of God, by which we are delivered; & for all means of Grace, the Word & Sacraments, & for this Sacrament in particular, by which Christ & all his benefits are applied & sealed up unto us, which notwithstanding the denial of them unto others, are in great mercy continued unto us, after so much & long abuse of them all.

To professe that there is no other Name under heaven by which we can be saved, but the Name of Jesus Christ, by whom alone we receive liberty & life, have accesse to the throne of Grace, are admitted to eat & drink at his own Table, and are sealed up by his Spirit to an assurance of happinesse and everlasting life.

Earnestly to pray to God the Father of all mercies & God of all consolation, to vouchsafe his gracious presence, & the effectuall working of his spirit in us, & so to sanctifie these Elements both of Bread and Wine, & to blesse his own Ordinance, that we may receive by Faith the Body and Blood of Jesus Christ crucified for us; & so to feed upon him, that he may be one with us, & we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himself for us.

All which he is to endeavour to performe with suitable affections answerable to such an holy Action, and to stir up the like in the people.

The Elements being now sanctified by the Word and Prayer, the Minister, being at the Table, is to take the Bread in his hand, and say, in these expressions (or other the like

uſed by Chriſt, or his Apoſtle upon this occaſion:)

According to the holy Inſtitution, command, and example of our bleſſed Saviour Jeſus Chriſt, I take this Bread, and having given thanks, I break it, and give it unto you (There the Miniſter, who is alſo himſelf to communicate, is to breake the Bread, and give it to the Communicants:) *Take ye, eat ye, This is the Body of Chriſt which is broken for you, Doe this in remembrance of him.*

In like manner the Miniſter is to take the Cup, and ſay in theſe expreſſions (or other the like, uſed by Chriſt, or the Apoſtle upon the ſame occaſion;)

According to the Inſtitution, command, and example of our Lord Jeſus Chriſt, I take this Cup, and give it unto you, (Here he giveth it to the Communicants;) *This Cup is the new Teſtament in the Bloud of Chriſt, which is ſhed for the remiſſion of the ſins of many; Drink ye all of it.*

After all have communicated, the Miniſter may, in a few words, put them in minde.

Of the grace of God in Jeſus Chriſt, held forth in this Sacrament, and exhort them to walk worthy of it.

The Miniſter is to give ſolemn thanks to God,

For his rich mercy, and invaluable goodneſſe vouchſafed to them in that Sacrament, and to intreat for pardon for the defects of the whole ſervice, and for the gracious aſſiſtance of his good Spirit, whereby they may be enabled to walk in the ſtrength of that Grace, as becommeth thoſe who have received ſo great pledges of ſalvation.

The Collection for the poore is ſo to be ordered, that no part of the publique worſhip be thereby hindred.

Of the Sanctification of the Lords Day.

THe Lords Day ought to be ſo remembred beforehand, as that all worldly buſines of our ordinary Callings may be ſo ordered, and ſo timely and ſeaſonably laid aſide, as they may not be impediments to the due ſanctifying of the Day when it comes.

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The whole Day is to be celebrated as holy to the Lord, both in publique and private, as being the Christian Sabbath. To which end it is requisite, that there be a holy cessation, or resting all the Day, from all unnecessary labours, and an abstaining, not only from all sports and pastimes, but also from all worldly words and thoughts.

That the diet on that Day be so ordered, as that neither servants be unnecessarily detained from the publique worship of God, nor any other persons hindred from the sanctifying that day.

That there be private preparation of every person or family, by prayer for themselves, and for Gods assistance of the Minister, and for a blessing upon his Ministery, and by such holy exercises, as may further dispose them to a more comfortable communion with God in his publique Ordinances.

That all the people meet so timely for publique worship, that the whole Congregation may be present at the beginning, and with one heart solemnly joyn together in all parts of the publique worships & not depart till after the blessing.

That what time is vacant, between, or after the solemn meeting of the Congregation in publique, be spent in Reading, Meditation, Repetition of Sermons (especially, by calling their families to an account of what they have heard) & Catechizing of them, holy conferences, Prayer for a Blessing upon the publique Ordinances, singing of Psalmes, visiting the sick, releeving the poore, and such like duties of piety, charity and mercy, accounting the Sabbath a delight.

The Solemnization of Marriage.

ALthough Marriage be no Sacrament, nor peculiar to the Church of God, but common to mankinde, and of publike interest in every Common-wealth, yet becaufe fuch as marry are to marry in the Lord, and have speciall need

need of Instruction, Direction, and Exhortation, from the Word of God at their entring into such a new condition; and, of the blessing of God upon them therein; we judge it expedient, that Marriage be solemnized by a lawfull Minister of the Word, that he may accordingly counsell them, and pray for a blessing upon them.

Marriage is to be betwixt one man and one woman only; and they, such as are not within the degrees of Consanguinity or Affinity prohibited by the Word of God. And the parties are to be of yeares of discretion, fit to make their own choice, or upon good grounds to give their mutuall consent.

Before the solemnizing of Marriage between any Persons, their purpose of Marriage shall be published by the Minister three severall Sabbath-dayes in the Congregation, at the place or places of their most usuall and constant abode respectively. And of this Publication, the Minister, who is to joyn them in Marriage, shall have sufficient Testimony, before he proceed to solemnize the Marriage.

Before that Publication of such their purpose (if the parties be under age) the consent of the Parents, or others under whose power they are (in case the Parents be dead) is to be made known to the Church-Officers of that Congregation, to be Recorded.

The like is to be observed in the proceedings of all others, although of age, whose Parents are living, for their first Marriage. And in after marriages of either of those parties, they shall be exhorted not to contract Marriage, without first acquainting their Parents with it, (if with conveniencie it may be done) endeavouring to obtain their consent.

Parents ought not to force their children to marry without their free consent, nor deny their own consent without just cause.

After the purpose or contract of Marriage hath been thus published, the Marriage is not to be long deferred. Therefore,

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the Minister, having had convenient warning, and nothing being objected to hinder it, is publiquely to solemnize it in the place appointed by Authority for publique Worship, before a competent number of credible witnesses, at some convenient hour of the day, at any time of the year, except on a day of Publique Humiliation, and we advise that it be not on the Lords day.

And because all Relations are sanctified by the Word and Prayer, the Minister is to pray for a blessing upon them to this effect:

Acknowledging our sins, whereby we have made our selves lesse then the least of all the mercies of God, and provok'd him to imbitter all our comforts, earnestly in the Name of Christ to intreat the Lord (whose presence and favour is the hapinesse of every condition, & sweetens every Relation) to be their Portion, and to own and accept them in Christ, who are now to be joyned in the Honourable Estate of Marriage, the Covenant of their God: And that as he hath brought them together by his Providence, he would sanctifie them by his Spirit, giving them a new frame of heart, fit for their new estate, enriching them with all Graces, whereby they may perform the duties, enjoy the comforts, undergo the cares, and resist the temptations which accompany that condition as becommeth Christians.

The Prayer being ended, it is convenient that the Minister do briefly declare unto them, out of the Scripture,

The Institution, Use and ends of Marriage, with the Conjugall duties which in all faithfulnesse they are to perform each to other, exhorting them to study the holy VVord of God, that they may learn to live by Faith, and to be content in the midst of all Marriage cares and troubles, sanctifying Gods Name in a thankfull, sober, and holy use of all Conjugall comforts, praying much with, and for, one another, watching over, and provoking each other to love and good works, and to live together as the heires of the Grace of life.

After ſolemn charging of the perſons to be married, before the great God, who ſearcheth all hearts, and to whom they muſt give a ſtrict account at the laſt Day, that if either of them know any cauſe, by precontract or otherwiſe, why they may not lawfully proceed to marriage, that they now diſcover it: The miniſter (if no impediment be acknowledged) ſhall cauſe, firſt, the man to take the woman by the right hand, ſaying theſe words,

I N. do take thee N. to be my married Wife, and do, in the preſence of God, and before this Congregation, promiſe and covenant to be a loving and faithfull Husband unto thee, untill God ſhall ſeperate us by death.

Then the Woman ſhall take the man by his right hand, and ſay theſe words,

I N. do take thee N. to be my married Husband, and I do, in the preſence of God, and before this Congregation, promiſe and covenant, to be a loving, faithfull, and obedient Wife unto thee, untill God ſhall ſeparate us by death.

Then without any further Ceremony, the Miniſter ſhall in the face of the Congregation, pronounce them to be Husband and Wife, according to Gods Ordinance; and ſo conclude the action with Prayer to this effect.

That the Lord would be pleaſed to accompany his own Ordinance with his bleſſing, beſeeching him to enrich the perſons now married, as with other pledges of his love, ſo particularly with the comforts and fruits of marriage, to the praiſe of his abundant mercy, in and through Chriſt Jeſus.

A Regiſter is to be carefully kept, wherein the Names of the parties ſo married, with the time of their Marriage, are forthwith to be fairly Recorded in a Book provided for that purpoſe, for the peruſall of all whom it may concern.

Concerning

IT is the duty of the Minister, not only to teach the People committed to his charge, in publique, but privately, and particularly to admonish, exhort, reprove, and comfort them, upon all seasonable occasions, so far as his time, strength, and personall safety will permit.

He is to admonish them, in time of health to prepare for death; and for that purpose they are often to confer with their Minister about the estate of their souls: and in times of sickness to desire his advice and help, timely and seasonably, before their strength and understanding fail them.

Times of sickness and affliction, are speciall opportunities put into his hand by God, to minister a word in season to weary souls: because then the Consciences of men are, or should be more awakened to bethink themselves of their Spirituall estates for Eternity; and Satan also takes advantage then, to load them more with sore and heavy temptations. Therefore the minister being sent for, and reparing to the sick, is to apply himself with all tenderness and love, to administer some Spirituall good to his soule, to this effect:

He may, from the consideration of the present sickness, instruct him out of Scripture, that diseases come not by chance or by distempers of body only, but by the wise and orderly guidance of the good hand of God to every particular person smitten by them. And that whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for triall and exercises of his graces, or for other speciall and excellent ends, all his sufferings shall turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of Gods Visitation, neither despising his chastening, nor waxing weary of his correction.

If he suspect him of ignorance, he shall examine him in

the Principles of Religion, especially touching Repentance and Faith; and, as he seeth cause, instruct him in the nature, use, excellency, and necessity of those graces; as also touching the Covenant of Grace, and Christ the Son of God, the Mediatour of it, and concerning Remission of sins by faith in him.

He shall exhort the sick person to examine himself, to search and try his former waies, and his estate towards God.

And if the sick person shall declare any scruple, doubt or temptation, that is upon him, instructions and resolutions shall be given to satisfie and settle him.

If it appear that he hath not a due sense of his sins, endeavours ought to be used to convince him of his sinnes, of the guilt and desert of them, of the filth and pollution which the Soul contracts by them, and of the curse of the Law, and wrath of God due to them; that he may be truly affected with, and humbled for them; and withall to make known the danger of deferring Repentance, and of neglecting salvation at any time offered, to awaken his Conscience and rowze him out of a stupid and secure condition, to apprehend the Justice and wrath of God, before whom none can stand, but he that being lost in himselfe, layeth hold upon Christ by Faith.

If he have endeavoured to walk in the wayes of holinesse, & to serve God in uprightnesse, although not without many failings and infirmities; or if his spirit be broken with the sense of sin, or cast down thorow want of the sense of Gods favour, then it will be fit to raise him up, by setting before him the freenesse and fulnesse of Gods grace, the sufficiency of Righteousnesse in Christ, the gracious offers in the Gospel, that all who repent and beleeve with all their heart in Gods mercy through Christ, renouncing their own Righteousnes, shall have life and salvation in him.

It may be also usefull to shew him, that death hath in it no

Spiri-

Spirituall evil to be feared by thoſe that are in Chriſt, becauſe ſin the ſting of death is taken away by Chriſt, who hath delivered all that are his from the bondage of the fear of death, triumphed over the grave, given us victory, is Himſelf entred into glory, to prepare a place for his people: So that neither life nor death ſhall be able to ſeparate them from Gods love in Chriſt, in whom ſuch are ſure, though now they muſt be laid in the duſt, to obtain a joyfull and glorious Reſurrection to eternall life.

Advice alſo may be given, as to beware of an ill grounded perſwaſion on mercy, or on the goodneſſe of his condition for Heaven, ſo to diſclaim all merit in himſelf, and to caſt himſelf wholly upon God for mercy in the ſole Merits and Mediation of Jeſus Chriſt, who hath engaged himſelf never to caſt off them, who in truth and ſincerity come unto him. Care alſo muſt be taken, that the ſick perſon be not caſt down into diſpair by ſuch a ſevere repreſentation of the wrath of God due to him for his ſins, as is not mollified by a ſeaſonable propounding of Chriſt and his Merit for a door of hope to every penitent Beleever.

When the ſick perſon is beſt compoſed, may be leaſt diſturbed, and other neceſſary offices about him leaſt hindred, the Miniſter, if deſired, ſhall pray with him, and for him, to this effect;

Confeſſing and bewailing of ſin Originall and Actuall, the miſerable condition of all by nature, as being Children of Wrath & under the Curſe, acknowledging that all Diſeaſes, Sickneſſes, Death, and Hell it ſelf, are the proper iſſues and effects thereof: Imploring Gods mercy for the ſick perſon through the Blood of Chriſt, beſeeching that God would open his eyes, diſcover unto him his ſins, cauſe him to ſee himſelf loſt in himſelfe, make known to him the cauſe why God ſmiteth him, reveal Jeſus Chriſt to his ſoule for Righteouſneſſe and life, give unto him his holy Spirit to create and ſtrengthen faith, to lay hold upon Chriſt, to

work in him comfortable evidences of his love, to arm him against temptations, to take off his heart from the world, to sanctifie his present Visitation, to furnish him with patience and strength to bear it, & to give him perseverence in faith to the end.

That if God shall please to adde to his dayes, he would vouchsafe to blesse & sanctifie all means of his recovery, to remove the disease, renew his strength, and enable him to walk worthy of God, by a faithfull remembrance, nd diligent observing of such vows and promises of holinesse and obedience, as men are apt to make in times of sickneſſe, that he may glorifie God in the remaining part of his life.

And if God have determined to finish his daies by the present Visitation, he may finde such Evidence of the Pardon of his sins, of his interest in Christ, and eternall life by Christ, as may cause his inward man to be renewed, while his outward man decayeth; that he may behold Death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved and to be with Christ, and so receive the end of his Faith, the salvation of his Soul, through the only merits and intercession of the Lord Jesus Christ, our alone Saviour and All-sufficient Redeemer.

The Minister shall admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences, to take care for the payment of his debs, and to make restitution or satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been at variance, and fully to forgive all men their trespasses against him, as he expects forgiveneſſe at the hand of God.

Lastly, the Minister may improve the present occasion to exhort those about the sick person, to consider their own mortality, to return to the Lord and make Peace with him; in health to prepare for sickneſſe, death, and judgement, and all the dayes of their appointed time so to wait untill their change come, that when Christ who is our life, shall appear, they may appear with him in glory.

Concerning

Concerning Buriall of the Dead.

WHen any person departeth this life, let the dead body, upon the day of Buriall, be decently attended from the house to the place appointed for publique Buriall, and there immediately interred, without any Ceremony.

And because the customes of kneeling down, and praying by, or towards the dead Corps, and other such usages, in the place where it lies, before it be carried to Buriall, are Superstitious: and for that, praying, reading, and singing both in going to, and at the Grave, have been grosly abused, are no way beneficiall to the dead, and have proved many wayes hurtfull to the living, therefore let all such things be laid aside.

Howbeit, we judge it very convenient, that the Christian friends which accompany the dead body to the place appointed for publique Buriall, do apply themselves to meditations and conferences suitable to the occasion: And that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

That this shall not extend to deny any civill respects or differences at the Buriall, suitable to the rank and condition of the party deceased whiles he was living.

Concerning Publique Solemn Fasting.

WHen some great and notable Judgements are either inflicted upon a People, or apparently imminent, or by some extraordinary provocations notoriously deserved; as also, when some speciall blessing is to be sought and obtained, Publique solemne Fasting (which is to continue the whole Day) is a Duty that God expecteth from the Nation, or people.

A Reli-

A Religious Faſt requires totall abſtinence, not only from all food (unleſſe bodily weakneſſe do manifeſtly diſable from holding out till the Faſt be ended, in which caſe ſomewhat may be taken, yet very ſparingly, to ſupport nature when ready to faint ;) but alſo from all worldly labour, diſcourſes and thoughts, and from all bodily delights, (although at other times lawfull) rich apparrell, ornaments and ſuch like, during the Faſt ; and much more from what ever is, in the nature, or uſe, ſcandalous or offenſive ; as, gariſh attire, laſcivious habits and geſtures, and other vanities of either ſex, which we recommend to all Miniſters in their places, diligently, and zealouſly to reprove, as at other times, ſo eſpecially at a Faſt, without reſpect of perſons, as there ſhall be occaſion.

Before the publique meeting, each Family and Perſon apart, are privately to uſe all Religious care to prepare their hearts to ſuch a ſolemn work ; and, to be early at the Congregation.

So large a portion of the Day, as conveniently may be, is to be ſpent in publique Reading, and Preaching of the Word, with ſinging of Pſalmes fit to quicken affections ſutable to ſuch a Duty ; but eſpecially in Prayer, to this or the like effect ;

Giving Glory to the Great Majeſty of God, the Creatour, Preſerver, and Supream Ruler of all the VVorld, the better to affect us thereby with a holy reverence and awe of Him. Acknowledging his manifold, great, and tender mercies, eſpecially to the Church and Nation, the more effectually to ſoften, and abaſe our hearts before him. Humbly confeſſing of ſins of all ſorts, with their ſeverall aggravations : Iuſtifying Gods righteous Judgements, as being far leſſe then our ſins do deſerve ; yet humbly and earneſtly imploring his mercy and grace for our ſelves, the Church and Nation, for our King, and all in Authority, and for all others for whom we are bound to pray (according as the preſent

sent exigent requireth;) with more speciall importunity and inlargement then at other times. Applying by faith the Promises and Goodnes of God, for Pardon, help & deliverance from the evils felt, feared, or deserved, & for obtaining the blessings which we need & expect, together with a giving up of our selves wholly & for ever unto the Lord.

In all these, the Ministers, who are the mouthes of the people unto God, ought so to speake from their hearts upon serious and through premeditation of them, that both themselves and their people may be much affected, and even melted thereby; especially with sorrow for their sins, that it may be indeed a Day of deep Humiliation and afflicting of the soul.

Speciall choice is to be made of such Scriptures to be read, and of such Texts for Preaching as may best work the hearts of the hearers to the speciall businesse of the day, and most dispose them to humiliation and repentance; insisting most on those particulars, which each Ministers observation and experience tels him are most conducing to the edification, and Reformation of that Congregation to which he preacheth.

Before the close of the publique Duties, the Minister is, in his own, and the peoples name, to ingage his and their hearts to be the Lords, with professed purpose and resolution to Reform whatever is amisse among them, and more particularly such sins as they have been more remarkably guilty of; and, to draw neerer unto God, and to walk more closely and faithfully with him in new obedience then ever before.

He is also to admonish the people with all importunity, that the work of that day doth not end with the Publique duties of it, but that they are so to improve the remainder of the day, and of their whole life, in re-inforcing upon themselves and their families in private, all those Godly affections and resolutions which they professed in publique, as that they may be setled in their hearts for ever, and themselves may more sensibly finde that God hath smelt a sweet savour in Christ from their performances, and is pacified towards them, by answers of Grace, in pardoning of sin,

in removing of judgements, in averting or preventing of plagues, and in conferring of blessings suitable to the conditions and prayers of his people, by Jesus Christ.

Beside solemn and generall Fasts injoyned by authority, we judge, that at other times Congregations may keep dayes of Fasting, as Divine providence shall administer unto them speciall occasions. And also that Families may do the same, so it be not on dayes wherein the Congregation to which they do belong, is to meet for Fasting, or other publique duties of Worship.

Concerning the observation of Dayes of Publique Thanksgiving.

WHen any such Day is to be kept, let notice be given of it, and of the occasion thereof, some convenient time before, that the people may the better prepare themselves thereunto.

The day being come, and the Congregation (after private preparations) being assembled, the Minister is to begin with a word of exhortation to stir up the people to the Duty for which they are met, and with a short Prayer for Gods assistance and blessing (as at other Conventions for publike Worship according to the particular occasion of their meeting.

Let him then make some pithy narration of the deliverance obtained, or Mercy received, or of what ever hath occasioned that assembling of the Congregation, that all may better understand it, or be minded of it, and more affected with it.

And because singing of Psalms is of all other the most proper Ordinance for expressing of Joy and Thanksgiving, let some pertinent Psalme or Psalmes be sung for that purpose, before or after the reading of some portion of the Word, suitable to the present businesse.

Then let the Minister who is to preach, proceed to further exhortation and Prayer before his Sermon, with speciall reference to the present work: after which let him preach upon some Text of Scripture pertinent to the occasion. The

The Sermon ended, let him only pray, as at other times after preaching is directed, with remembrance of the neceſſities of the Church, King and State (if before the Sermon they were omitted) but inlarge himſelfe in due and ſolemne Thankſgiving for former mercies and deliverances, but more eſpecially for that which at the preſent calls them together to give thankes: with humble Petition for the continuance and renewing of Gods wonted mercies, as need ſhall be, and for ſanctifying grace to make a right uſe thereof. And ſo, having ſung another Pſalme ſuitable to the mercy, let him diſmiſſe the Congregation with a bleſſing, that they may have ſome convenient time for their repaſt and refreſhing.

But the Miniſter (before their diſmiſſion) is ſolemnly to admoniſh them, to beware of all exceſſe and riot, tending to gluttony or drunkenneſſe, and much more of theſe ſins themſelves, in their eating and refreſhing, and to take care that their mirth and rejoycing be not carnall, but ſpirituall, which may make Gods praiſe to be glorious, and themſelves humble and ſober; and that both their feeding and rejoycing may render them more cheerfull, and inlarged further to celebrate his praiſes in the midſt of the Congregation, when they returne unto it, in the remaining part of that Day.

When the Congregation ſhall be againe aſſembled, the like courſe in praying, reading, preaching, ſinging of Pſalmes, and offering up of more praiſe and Thankſgiving, that is before directed for the morning, is to be renewed and continued ſo far as the time will give leave.

At one or both of the Publique meetings that day, a Collection is to be made for the poore (and in the like manner upon the Day of Publique Humiliation) that their loyns may bleſſe us, and rejoyce the more with us. And the people are to be exhorted at the end of the latter meeting, to ſpend the reſidue of that day in holy duties, and teſtifications of Chriſtian love and charity one towards another, and of rejoycing more

and more in the Lord; as becommeth those who make the joy of the Lord their strength.

Of Singing of Psalmes.

IT is the duty of Christians to praise God publiquely by singing of Psalmes together in the Congregation, and also privately in the Family.

In singing of Psalmes, the voice is to be tuneable and gravely ordered: But the chiefe care must be, to sing with understanding, and with Grace in the heart, making melody unto the Lord.

That the whole Congregation may joyne herein, every one that can read is to have a Psalm-book, and all others, not disabled by age or otherwise, are to be exhorted to learn to read. But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit person appointed by him and the other Ruling Officers, doe read the Psalm, line by line, before the singing thereof.

An Appendix touching dayes and places for Publique Worship.

THere is no Day commanded in Scripture to be kept holy under the Gospel, but the Lords-day, which is the Christian Sabbath.

Festivall dayes, vulgarly called Holy-dayes, having no warrant in the Word of God, are not to be continued.

Nevertheless, it is lawfull and necessary, upon speciall emergent occasions, to separate a day or dayes for Publique Fasting or Thanksgiving, as the severall eminent and extraordinary dispensations of Gods providence shall administer cause and opportunity to his people.

As no place is capable of any holines under pretence of whatsoever Dedication or Consecration, so neither is it subject to such pollution by any superstition formerly used and now laid aside, as may render it unlawful or inconvenient for Christians to meet together therein for the publique worship of God. And therefore we hold it requisite that the places of publique assembling for worship among us, should be continued and imployed to that use.

FINIS.